A briefe and plain

CATECHISME,

Published,
Chiefly, if not only, for the benefit and ease of the Parishioners amongst whom it is to bee taught and explained, and in some points applyed.

Being very necessary for every housekeeper.

By *Iohn Rowlandson.*

Printed by A. Coe, according to Order, 1644.

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To the right

HONOVRABLE

IOHN EARL of RUTLAND, &c.

Grace and Peace in Iesus Christ.

Right Honourable,

IT is an old saying of loue or kindnesse, that if it cannot goe, it will creep. And if loue or kindnesse doe so, I see no reason, but that duetie may doe so too, and if in any, towards any, why not in me towards you, whom I haue euer found to haue had a more fauourable aspect towards me, then is to bee founde in most of your ranke towards so meane a one as my selfe. And which hath made the deepest impression in me, I haue had the largest expression of aspect from you, of late, euen then when most needed it, namely since I haue bin driuen from my charge, and meanes of subsistance in this world. My best return,

is my poore prayers to Almightie God, that hee would returne into your bosome a full recompence and reward, And that (as in much mercie) he hath so much honoured you, as to make you able to stand for him, and to appear in his cause, now in these staggering & backsliding times, wherein (I am confident) you have had no swall nor few allurements to draw you out of the way: So it is my hope, and it shall be my prayer, That you, together with your noble Consort, my much honoured Ladie, and your sweet children, may grow in grace and favour with God and man. This hath been, and this is like to be my best returne for all your favours towards me. The next at present, is the tender of this poor present; which like its Author, flees to you chiefly out of affection and dutie, but partlie for protection, and partlie out of a desire that my young Lord and Ladies, may make some use of these few principles of Religion, untill God have made them able (as I hope he will soon do some of them) to feed upon stronger meat. If it seem strange to your Honour, that I that am now in a strange

Coun-

Countrie, and almost bookleſſe, ſhould appear thus in print, If your greater occaſions will permit you to read what I write to the Reader, you will ſee the reaſons in part. Thus humblie taking leave of your honour, and moſt affectionatelie commending you and yours to the grace of God, I reſt,

Yours to ſerve both you and yours as in duty I am bound

John Rowlandſon.

From Battell *in* Suſſex,
the 19 of March,
1643.

TO THE READER.

Christian Reader.

THough I conceive it to be an Antichristian subtiltie, to set up a fruitlesse kinde of Catechizing, (as some have lately done) to put down preaching; yet (I must tell you that:) I have a better esteeme of the due performance of that needfull Work of Catechizing, than some seem to have, who either are, or would be esteemed no meane ones in the Church of God.

And this my esteeme of this exercise is no new upstart conceit in me; but it is such a one as is almost growne old with me. For (having had the charge of the souls of the people, of one of the greatest Parishes in this Kingdome, for almost thirtie yeers in the Northerne parts, (from whence I have been lately driven by the violence of that Leviathan of those parts,) together with his prophane and Popish adherents, And being now at present settled (by the authoritie of this ever to be honoured House of Parliament) in the Southern parts in another great (though nothing

so great a charge as I had before) where (though I succeed great Doctors) yet I finde such a people, as (for the generall) are more fit for the milke of the word than stronger meat. For whereas (if their teachers had done their parts) many of them might have been teachers of others by this. The case stands so with the most of them that they have need that one should teach them the first principles of the Oracles of God. I have (as is well knowne in those parts) almost as duly used to Catechise in the afternoon as to preach in the forenoone of the Lords Day; And (I thinke that in all that time) I never failed to preach in the forenoone) unlesse upon some speciall occasion, I had the help of some other Minister, or was from home in some journey. Now as this my conceit of this exercise of Catechizing is not new, So (I assure you) that it is not grown worse with age: And in that regard I am resolved (unlesse Authoritie or some extraordinary reason doe divert me) not to desist from my accustomed course of Catechising the younger sort upon every Lords day, between morning and evening prayer, and of expounding the Catechisme in Evening Prayer time. But whereas for a long time heretofore. I have been confined to that ordinary Catechisme in the Common-prayer-book, and doe now conceive my selfe to be at some more liberty, I have taken upon me the boldnesse to make use of a Catechisme of my own framing, untill Authoritie shall think it fit to make use of some one in all places. And thus that I might the better doe, I

have

have so far prevailed with my selfe as to yield to the printing of it: Not but that I thinke there is a competent number of Catechismes already printed, and some such as have been composed by such as I acknowledge to be much more able than my selfe. But partly because it is somewhat difficult to finde out so many Catechismies of one kinde, as I shall need for so popular a Parish: partly because it would be over tedious to transcribe so many as will be necessary, and partly because if I had as many written copies as I shall need, yet all that can make use of printed Catechismes, are not able to read written ones. Thus you have (it may be you will thinke) too large an account for so small a businesse. The Lord send his blessing along with it, Amen, Amen.

Yours in the Lord Jesus,

John Rowlandson.

A CATECHISME.

Q. *Who made man?*

A. WHo also made the God who also made the Heavens, the Earth, the Sea, and Hell, and all things in all these.

Q. *How did God make man?*

A. God made man at the first holy, righteous and good.

Q. *Did man so continue?*

A. No: For when he had power to do either good or evill, he abused his power, and by the inticement of that old Serpent the Devill, hee did that which was evill, and so cast himself and all his posteritie into a miserable condition.

Q. *Wherefore did God make man?*

A. To serve him.

Q. *How should God be served?*

A. As he hath directed in his Lawes.

Q. *Which are Gods Lawes?*

A. Those which we find upon Record in the 20 Chapter of *Exodus*, where wee thus

thus read that, *God spake all these words saying, I am the Lord thy God which brought thee, &c.*

Q. *How many Commandements are there?*

A. Ten; though some offer violence unto this most perfect Law of God.

Q. *Who are they?*

A. First, the professed Papists, who though they have not raced out the second Commandement (which forbids the making of graven Images, &c.) out of the Originall, and their Latine Translations, (Because they suppose that the common sort of people doe not understand them) yet in their Catechismes, which come to the vulgar, they leave that out, because it doth directly and plainly discover their palpable and grosse Idolatry.

Q. *Are there any other that so carry themselves, as if there were not tenne Commandements?*

A. Yes, many of our Prelaticall Doctors and Clergie men, who by their Expositions of the fourth Commandement, doe not only make Sunday no Sabbath, but doe also in effect make the fourth Com-

Commandement, (which requires us to keepe holy the Sabbath day,) to bee of little or no force, now under the Gospel, whereby they comply and shake hands with the Papists, who whiles they seeke to set up superstitious holidayes do make the Commandement for the Sabbath of none effect.

Q. *How should the ten Commandements be divided?*

A. Into two Tables.

Q. *How many are the Commandements of the first Table?*

A. The four first, which contain those duties which we owe more immediately unto Almighty God.

Q. *How many are the Commandements of the second Table?*

A. The six last which injoyne those duties which wee owe to our neighbours.

Q. *Which is the first Commandement?*

A. God spake all these words saying, I am the Lord thy God which brought thee out of the Land of Ægypt, out of the house of bondage. *Thou shalt have no other gods before me.*

Q.

Q. *But these Commandements seeme to be given only to the children of Israel, who lived under the Law; Do they belong to us who live under the Gospel?*

A. Yes certainly; For these Laws are Morall, Universall, and Perpetuall, They are, and will be in force, to the worlds end: Christ came not to destroy the Law, For till heaven and earth passe, one iot or one tittle shall in no wise passe from this Law.

Q. *But the Apostle says that we are not under the law, but under grace, how are wee then bound to keep these laws?*

A. It is true that wee that live now under the Gospell, are not under, but free from the Ceremoniall Law, for Christ hath taken that out of the way, nor are such as are in Christ under the Judiciall Law; further then it is agreeable to the Morall Law, nor under that part of it, that was peculiar to the Jews. Nor are we under this Morall Law that is under the curse of it, or under the rigour of it, for what is wanting in such as are believers is supplied by Christ; but yet wee are so under this Morall Law, as that wee are bound to square our lives according to the rule of it.

Q.

Q. *Well then if it be so that wee that live under the Gospel, ought still to squeaze our lives according to the rule of these ten Commandements, Let us then consider what is required in these ten Commandements, and first what in the first which says*, Thou shalt have no other gods before me.

A. In this Commandement the Lord of old did require at the hands of his people the people of the Jews, and now doth require at our hands that in sinceritie and truth wee should acknowledge him (who is the great God of heaven and earth) to be our God in Christ. And that wee should not give to any other, either all, or any part of that respect, or worship that is due to him.

Q. *Which is the second Commandement?*

A. Thou shalt not make unto thee any graven Image or any likenesse, &c.

Q. *What doth the Lord enjoyne in this Commandement?*

A. That wee should neither worship Images, nor him in Images, nor in stocks, nor stones, nor according to our own, nor other mens wils, or Inventions: but purely, and according unto his will.

Q.

Q. *Which is the third Commandement?*

A. Thou shalt not take the name of the Lord thy God in vain. For, &c.

Q. *What is required in this Commandement?*

A. That we should use the titles of God together with his Word, Works and Ordinances, not lightly, and vainly but with due Reverence, Knowledge and Faith.

Q. *Which is the fourth Commandement?*

A. Remember the Sabbath day to keep it holy. Six dayes shalt, &c,

Q. *What does God enioyne in this Commandement?*

A. That the Sabbath or Lords day be observed as holy to the Lord, And that wee should not spend it, or any part of it, either in sports or in idle or unnecessarie thoughts, words, or works, but only in works of pietie, necessitie, and charitie.

Q. *But that day which was appointed for the Sabbath day, when this Law was given, is our Saturday, ought wee not then to observe that for the Sabbath? Or if that day be not to be observed by us, as holy to the Lord, Are wee not then at libertie, so that wee may choose whither we will keep any one day of the seven as holy or No?*

A.

A. No in no wise: for the keeping of one day in the week as holy unto the Lord, is a morall and perpetuall law; But it was not morall and perpetuall, to keep that day holy to the Lord, which was the seventh day; For that day was instituted and appointed to be kept no longer then untill the Resurrection of Christ: And from that time, The first day of the week, which is our Sunday or Sabbath day, or (which indeed is the most proper name) the Lords day, hath been and ought to bee kept holy for ever.

Q. *Which is the fifth Commandement?*

A. Honour thy father and thy mother that thy dayes may bee long in the land which the Lord thy God giveth thee.

Q. *What doth God enioyne in this Commandement?*

A. That all people should have a speciall care to observe that order that God hath set in the World: that inferiours should yield to their Superiours, that respect that is due to them: That Superiours should behave themselves discreetely towards their inferiours, and that equalls should yield one to another, such respect

as is due from one equall to another.

Q. *Which is the sixth Commandement?*

A. Thou shalt not kill.

Q. *What is required in this Commandement?*

A. That wee should be so far from affecting or effecting the hurt of our Neighbours, or our selves, as that we should desire and endeavour in lawfull ways to keep our selves and our Neighbours from bodily hurt.

Q. *Which is the seventh Commandement?*

A. Thou shalt not commit adultery.

Q. *What is required in this Commandement?*

A. That we should be so far from lustfull actions, that wee should not harbour lustfull desires in our hearts, nor speak lascivious words, but labour to keepe our selves clean from all these.

Q. *Which is the eighth Commandement?*

A. Thou shalt not steal.

Q. *What is required in this Commandement?*

A. That we should be so far from wronging our selves, or our neighbours, in our, or their outward estates, that wee should

law

lawfull wayes endeavour, to promote the welfare of our own and our neighbours outward estates.

Q. Which is the ninth Commandement?

A. Thou shalt not bear false witnesse against thy neighbour.

Q. What is required in this Commandement?

A. That we should be so far frō wronging, either our selves or our neighbours, in our or their reputations, that so far as wee can conveniently, with truth and good consciences, we should seeke to maintain our own, and our neighbours credits.

Q. What is the tenth Commandement?

A. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor, &c.

Q. What is required in this Commandement?

A. That wee should abandon all desires tending to the wrong of our neighbours, or to discontentednesse in respect of our own outward condition, and truly desire the welfare of our neighbours, and be contented with that outward condition, that God in his providence shall call us unto.

Q. *Is any man now living able to kee*
hese Laws?

A. No, for as Saint *James* tells us,
many things we offend all.

Q. *But why then doth the Lord give*
these Commandements if none can keep them

A. To be a rule for us to walke by, an
that upon the consideration of our own d
viations, and inability to keep these Law
we should deny our selves & fly to Chri

Q. *But is it not iniustice in God, to requ*
man to doe that which he is not able to doe?

A. No, for though man now since his fa
be not able perfectly to keepe this Law
yet God made man able at the first, an
mans disability is from himselfe: So th
as it is not injustice in man, to demand h
due debt of his debtor, though he bee no
able to pay it; So it is not injustice in Al
mighty God, to require these duties
mans hands, though he be not able to pe
forme them.

Q. *But doth it not discourage man from e*
deavouring to keepe these Laws, when h
knows that he cannot?

A. Surely it should not, For if with h
nest believing, and humble hearts, we d
endeavo

endeavour to keepe this Law, God will graciously accept of our endeavours in Christ, and pardon our infirmities and defects.

Q. *How comes that to passe?*

A. Because Christ Jesus our Lord, the second person in the sacred Trinity, and the only begotten Sonne of God, was pleased to bow the heavens and to come down, that hee might be born of a Virgin, that so being man as well as God he might suffer for our sins, even to deliver us from them, and from the punishment due to us for them: And that by his obedience all that doe truly believe in him, might be made righteous, and so obtain the favour of God and eternall happinesse.

Q. *It should seeme then that it is necessary that all such as would be thus reconciled unto God and be made righteous in Christ, should believe?*

A. Yes doubtlesse: for as without faith it is impossible to please God; So without faith it is impossible to be justified in Gods sight. Workes may in some sort be said to justifie men before men: But unlesse we layhold on Christs righteousnesse by

the hand of a lively faith we shall never be justified in the sight of Almighty God.

Q. *Well then what is this faith that justifies man in Gods sight?*

A. This faith is that, by which I believe in God the Father, Son, and holy Ghost, and am verily perswaded, that the Word of God contained in the Canonicall Scriptures of the Old and New Testament is true: And in particular that by Christ his sufferings, I shall obtaine forgivenes of sin, and that by his Righteousnesse I shall enjoy Gods favour and eternall life.

Q. *Are there not some special points that we are more especially bound to believe?*

A. Yes: namely those, that are contained in that which is commonly called the Apostles Creed, which is this; *I believe in God the Father Almighty, &c.*

Q. *But what if a man want faith, and do not believe these things?*

A. Surely then if he continue in unbelief, he cannot be saved.

Q. *What meanes should a man use then to procure, preserve, and increase this faith?*

A. The means to procure, preserve, and in-

increase this faith, are the Word, the Sacraments and Praier.

Q. *How doth Gods word either beget or strengthen faith in us?*

A. The publishing and preaching of Gods law, and of the Gospel of Christ, by the powerfull working of the holy spirit of God, does not only bring man to a sight and sense of his sins, and of the miserie that attends upon them: But does also shew us the need we have of Christ, & provoke us to flie to him, and to lay hold on him, and by him, upon eternall salvation.

Q. *How do the Sacraments help to increase or strengthen faith in us?*

A. Much if they be rightly used: For they are sacred, visible, signes or seals, ordained of God, to confirm our faith in this that Christ together with the benefits of his active and passive obedience is ours.

Q. *How many Sacraments are there?*

A. As under the Law there were but two, namely Circumcision and the Passeover: So now under the Gospel there are but two, to wit: Baptisme and the Supper of our Lord.

Q. *In what doth Baptisme help to confirme our faith?*

A. It helps to confirm our faith in this, that we being ingrafted into Christ, are by his bloud washed from the stains of all our sins, & are in Christ become new creatures.

Q. *What is Baptisme?*

A. It is a Sacrament of our Admission into the Church, Also of our Ingrafting into, and of our communion with Christ.

Q. *What are the parts of the Sacrament?*

A. They are two, namely the externall visible signe which is water, wherein the partie baptized is dipped, or sprinkled with it; *In the name of the Father, and of the Son, and of the holy Ghost*; And the internall and spirituall grace, which is forgiveneſſe of sin, and a new birth unto righteousneſſe: So that the partie baptized stands bound to forsake sin, and to believe in the Lord Jesus Christ.

Q. *In what doth the Sacrament of the Supper of our Lord, help to confirme our faith?*

A. It helps to confirme our faith in this, that God the Father hath given, his holy Son Jesus Christ, to be the food of our souls, and as spirituall nourishment to enable us to attain unto everlasting life.

Q. *What is the Sacrament of our Lord's Supper?*

A. It

A. It is a Sacrament ordained by Christ that verie same night in which he was betraid, In which by the giving and receiving of the Bread and Wine; our spirituall partaking of the benefits of the bodie and bloud of Christ is sealed to our souls.

Q. *What are the parts of the Sacrament?*

A. They are of two sorts; whereof the one is externall, such as are the Bread and Wine together with the actions belonging unto them, namely, the breaking of the Bread, the pouring out of the Wine, together with the giving, receiving, eating and drinking of them: The other is the internal grace; which is Christ Jesus our Lord, together with all the benefits of his death and passion.

Q. *Whether should this Sacrament be oft received or no?*

A. Surely it should, by those that are fit to receive it: For it being rightly received, doth helpe to strengthen our faith, and to refresh our memories with the remembrance of the death of Christ, and of the benefits which we doe receive thereby.

Q. *But what if we receive this Sacrament unworthily?*

A. If

A. If we receive it so unworthilie, that we receive it without faith, & a reverend respect to the Author of this Sacrament, and of the holy misterie therein contained, then we wrong Christ, his sufferings his ordinances and our selves; and that in such a measure that God may justly condemne us for it.

Q. *Who may safely receive the Sacrament?*

A. Not all, but such as are sensible of their own miseries, and though faith doe apprehend Gods mercie in Christ, such as are penitent for sin past, purposing to doe better for the future, such as being in charity with their neighbours, and having examined themselves, doe in some measure understand the nature of this Sacrament.

Q. *But what if a man be weake in faith may he then receive the Sacrament?*

A. Yes, but first he should be humbled for his doubtings, and bewail his weaknesse of faith: Also he should pray for the increase of faith, and that Almighty God by that Sacrament, would be pleased to strengthen his faith.

Q. *It should seem then that prayer is a meanes to procure an increase of Faith.*

A.

A. Doubtlesse it is if it be rightly performed.

Q. *How should prayer be rightly performed?*

A. By offering up the desires of our hearts to Almighty God in the name of Christ, and by regulating those desires according to Gods will.

Q. *But may we not pray as we list?*

A. No, but we must pray so as we are directed in the word of God.

Q. *How are wee directed in the Word of God to pray?*

A. Besides some other directions for prayer in the word of God, our blessed Saviour in the Gospel, hath given us an exact platform, to which we should conform our praiers, and which we also may use as a set forme of praier.

Q. *Which is that platforme of prayer?*

A. That which we commonly call the Lords Praier which is this, *Our Father which &c.*

Q. *How many parts are there in that Prayer?*

A. Three, namely the Introduction into the bodie of it, and the conclusion.

Q. *Which is the introduction into that praier?*

A. These words: *Our Father which art in Hea-*

Heaven, which teach us, that the God of Heaven, who is infinite in power, and glorious in Majestie, is so gracious in Christ, as that through Christ, wee may have a recourse unto him as our Father for a supply of our wants.

Q. *Which is the body of that Prayer?*

A. The six following Petitions, of which the three first concern God, and the three other our selves.

Q. *Which is the first Petition?*

A. *Hallowed be thy Name.* In which we intreat help from Heaven, that whiles wee live here upon earth, we may be enabled to magnifie Gods unspeakable excellencie in thought, word, and deed.

Q. *Which is the second Petition in the Lords Prayer?*

Q. *Thy Kingdome come:* In which wee pray, that God would call those home that are out of the way, & so aid & guide those that are in the way. That after that they have served their time here in the Kingdom of grace, They may be hereafter made partakers of the Kingdome of glorie.

Q. *Which is the third Petition?*

A. *Thy will be done in earth as it is in hea-*

heaven: In which we are taught to desire, that whiles wee live here upon earth, wee and others also may be enabled so to suffer, and so to do, the will of our Father that is in Heaven; As it is done by the glorious Angels, and blessed Saints in Heaven.

Q. *Which is the fourth Petition of the Lords Prayer?*

A. *Give us this day our daily bread*; in which we pray that God (from whom all good doth come, and in whom wee live, move, and have our being) would bestow upon us the necessaries of this life, as food, and raiment, &c.

Q. *Which is the fifth Petition?*

A. *Forgive us our trespasses as we forgive them that trespasse against us*: in which we pray, that God in Christ would pardon all our sins, As wee forgive such as have trespassed against us, so far as it cõcerns us.

Q. *Which is the sixth Petition?*

A. *And lead us not into Temptation, But deliver us from evill*: In which wee pray, that in regard of our own frailties we may be freed from Temptations, so far as God shall see it good; But how ever that wee may be enabled to stand in the time of triall.

Q. *Which is the conclusion of the Lords Prayer?*

A. *For thine is the Kingdome, the power and the glory, For ever and ever.* Amen. And therein wee are taught as to acknowledge that there is power in Almightie God to heare & grant our requests, So if he give to us what we desire of him; That we should ascribe the honour thereof to him: And the word *Amen* is added, to teach us that we should with our hearts desire what we ask with our lips; And withall that we should understand what we ask, And hope to speed.

Q. *Why did our Saviour teach his Disciples, and us in them to pray thus?*

A. Because Prayer is an exercise of excellent use, and of great power with Almightie God, (if it be rightly performed) yea it is such a dutie, as should be oft performed by everie Christian; It should be performed Evening, and Morning, before and after Meate; For it is Prayer that (through Gods mercie in Christ) helps to procure Gods blessings upon all that wee have or do, so that we may see that it was not for nothing that Saint *Pauls* exhorts to pray without ceasing.

Q.

Q. *But how should this duty be performed? In a set form, or otherwise?*

A. Let the dutie be done fervently and faithfully; & then it wil not matter much, whether way it is done: Such as have the gift may performe it in such a way, as they doe *ex tempore* conceive, But let not others that have a heart to pray, be discouraged, if they cannot pray in such a conceived way; For if the same Prayer, might not have beene oft repeated; The Lord would neither have given to *Aaron* and his sons, that set form of praying for a blessing upon the children of Israel, which you may find upon record, *Numb.* 6 23, 24. Nor would our blessed Saviour have given his Disciples and us in them, that set-form as he did, *Luke* 11. 2. Neither would he himselfe, when hee prayd in his agony a little before his Passion; three severall times have prayd in the very same words, as it appears that he did, *Matth.* 26. 44. It is easie to pray amisse in either form, and it is possible to pray acceptably and powerfull in both. It is not good to disparage either, It is lawfull to use either. So that our prayers be otherwise rightly

quali-

qualified, It is not the change of words that commends our praiers unto God, If I may premeditate what I should ask; then surely it is lawfull to use a premeditated or a printed Praier; And in that regard, for the better help of such within my charge as do need the help of a set form of prayer, I have thought it not unfit to adde these few following Prayers.

A Prayer to be said at any time: by any man or woman.

O Lord God of heaven, I doe confesse before thee to thy glory and my own shame, that though thou at the first didst in my first parents create me holy and good, yet I in them and by my selfe have mard my selfe: For as I was conceived in sinne, and brought forth in iniquity, so from the day of my birth, unto this present houre, I have brought forth little or nothing, that will passe for good, if thou Lord shalt lay it to the strict rule of thy sacred Law: But, O Lord, I beseech thee, give me repentance, and forgive mee my sinnes: Give mee grace to believe in thee, and in thy Christ and my Saviour, (whom thou hast sent into the world to seek and to save, so many of them that were lost, as do believe in him,) that his bloody passion may bee a full satisfaction for my sin and transgression: Also good Lord, give me a wise and a willing heart to walk conscionably and religiously before thee for the time to come: Helpe mee to watch over my

thoughts words, and works; Enable me to hate all kinds of sin, to love all good, and to follow after the best things, strengthen me against all assaults, suffer me not to be misled, either in matter of faith, or in matter of fact, let neither the profits nor the pleasures of this world, nor the provocations of my own flesh, nor the soul-poisoning subtilties of Satan, be able to annoy me: Grant that I may always make thy glory the end of my actions, and thy word and will, the rule and square of them. Fit me O Lord for that calling and condition of life, that thou either hast already, or shalt hereafter call mee unto. Teach me wisely to consider that I am thy servan, and must one day give an account unto thee for those Tallents that thou hast put into my hands, & for all that I doe in the flesh, whether it be good or bad. Lord keepe me from doing or suffering evill, and put me on in that that is good. Lord helpe me so to live, as that whiles I live, whither I eat or drink or sleepe, or wake, or whatsoever I doe, it may bee begun in thy feare, and be done to thy glory. And here ô Lord in thy Christ I praise the, for all thy mercies towards me: I praise thee for those externall blessings, which I have received from thee, Also for thy internall favours towards my poore soule, And for those eternall mercies which thou hast prepared for the soules of thy servants in the highest heavens. Lord helpe me, so as that in some measure I may be inabled to walke worthy of them, That so I may praise thee for thy mercies towards me, with my life, and not with my lips alone, and that I may so walke before thee here upon earth,

that when this transitory life is ended, I may be
a better, even a blessed life in heaven, through
Jus Christ my Lord and blessed Saviour: In wh
name I conclude these my imperfect prayers,
that perfect forme of prayer, which hee himse
hath taught me: saying, Our Father which, &

O Lord God of heaven, who giveest us all t
good things that we doe enjoy, and forgiv
all the sins of all such, as doe penitently sue to th
for the pardon of them: Forgive us our sins, th
have made us unworthy of these thy good cre
tures, and give thy blessing to us in the use
them, that they may strengthen us, and we use th
strength which wee receive from thee by them,
thy glory. Through Iesus Christ, Amen.

THe Lord be blessed, as for all the rest of h
mercies, so for this refreshment at this tim
Lord feed our souls also with the bread of life, a
that so as that our souls and our lives also, m
praise thee for thy goodnesse towards us, throu
Iesus Christ the Lord of life, Amen.

FINIS.

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